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STRACT

Discussion in Native American communities of problems related to alcoholism and drug abuse is encouraged through reading this paper, working on suggested activities and questions, and applying the information to improve local situations. Alcohol and drug abuse symptoms are described along with statistics illustrating the scope of the problem. The effect of alcohol on infants and children is described and current Native American alcohol and drug programs are critically surveyed. Text of a speech by a Native American further delineates the realities of speech by a Native American further delineates the problem of alcohol and drug abuse in Indian society. Numerous quotations of historical and contemporary Native Americans augment the text. A reading list of eight titles concludes the paper. (LFL)

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The Four Worlds Development Project is the result of many people's efforts and wisdom. Some were directly involved, others inspired us through their work in education and alcohol and drug abuse prevention.

Direction for this project was set at a conference held in Lethbridge, Alberta in December, 1982. Participants at the conference were native elders, spiritual leaders and professionals of various native communities in North America. Their contributions were framed by their deep commitment to native people and their own, often hard won, experience. To each of them we offer our deepest respect and appreciation.

Harold Belmont
Mark Belmont
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Tyrone Eagle Bear
Perry Fontaine
Leonard George
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Jerry Saddle Back
Herman Sovka
Eric Tootoosis
Mike White
Rose Yellow Feet

Editorial note:

In English it is impossible to refer to a person without using a pronoun that indicates gender or sex (e.g. he or she, him or her, his or hers). Since there is no special word to refer to a person whose gender is not known, most writers have chosen to use the masculine form in these situations.

This custom of using the masculine form when referring to a person who is not known to be a female, has caused a conspicuous absence of reference to women in English writing.

Thus all of the great ideas and discoveries discussed in English literature are expressed in masculine terms and the reader constantly visualizes males, rather than females, as active participators in the world. Our society's tendency to devalue the role and contributions of women is only augmented by this lack of picturing women in an active creative role.

The Four Worlds Development Project has chosen to alternate the use of feminine and masculine pronouns whenever the reference is unspecific. This choice of usage is a deliberate one to avoid the the awkwardness of the compound form (he/she; him or her) while at the same time acknowledging the harmful consequences of bowing to a convention that persistently forces its audience to visualize the world as dominated by men and operating on ideas expressed in masculine terms.

Introduction

This series of discussion papers has been especially designed for small community groups; we call these "core groups". Our aim is that as people learn more about themselves and their community, they will want to get involved in creating new options, new patterns of personal and community dynamics, and in short, in promoting the ongoing process of human development in themselves and their community.

The core of anything is the heart and center of that thing. The core of a human development process is the people who, by their unity of vision, their personal commitment to growth and their leadership (by example) form the pattern around which other people cluster as positive changes take place in the community.

The Four Worlds Project promotes the development of core groups which will engage in discussion on the possibility of individual and community transformation, and conduct action-oriented research on aspects of personal and community life. It is anticipated that this group will, in some sense, establish new structural patterns around which the life of the community can organize itself--patterns that are more life-preserving, life-enhancing and development-promoting than those currently being utilized.

The core group, as it gains clarity of vision and takes action on that vision, will attract others who will also participate in the learning-transformation process. The fundamental strategic problem is not whether core groups can have such an influence. That they can is an established fact in a wide variety of case studies on social change. The challenge is twofold. The first problem is to tease out of obscurity and isolation in any community of learners those individuals who are in some way already facilitators of the organic change process in the community. The second task is to unite the hearts of these individuals in a common vision of human possibility that transcends social and political barriers to positive understanding and collaboration.

It is with the goal of helping individuals and communities face these two challenges that this discussion series was prepared. Accept them as your own and use them in whatever way you feel will be appropriate and effective.

We envision a process in which a group facilitator helps the group go through the text together, stopping frequently to discuss the points that are made. The activities and discussion questions can be used to help review what has been learned, to explore some aspects of the discussion more fully, and to apply what you have learned to your own situation and community. Much of the material can be read aloud (either by the facilitator or by various members of the

study group in turn) so that people are not limited by their reading ability in their efforts to understand the material. We anticipate that a natural outcome of this discussion process will be that the group will decide to take action in the community.

This series is just an experiment. It is not meant to be a final product. Let us know what you think, what you liked and what you didn't, and what helped you learn and what didn't. During the next year we hope to develop a set of video tapes to go with the series and maybe produce some more discussion papers to develop some of the ideas further. We need you to help us make this project a success.

On Drinking Alcohol

We're not animals, but we act like animals when we drink. It's no good. When you drink this stuff you think you're just playing with it, but you're not ... It controls those who drink it ... When it controls us it really controls us and only wants us to do bad things, never good things. But Whoever made us breathe and created us should be the only One to control us. We should live His rules. Then things wouldn't be so bad and there wouldn't be anything evil in this world...

When they drink people don't know they're stealing or breaking into someone else's property. That's why lots of our people are locked up. We don't like it. This alcohol spoils everybody and it worries a lot of people...

Ever since we started to drink, our people drown, freeze to death or commit suicide. They pass away even when they're in good health, when they're not sick. They still die because of alcohol. Old men, old women, young boys, young girls, all alike pass away because of it. We wouldn't mind if they pass away because of sickness. But it's not like that.

Mary Madeline Nitsiza (Dogrib)

Alcohol and Drug Abuse are Symptons

Just as a fever in the human body is a sign that the body is sick and is trying to purge itself of impurities, so the abuse of alcohol and drugs in native communities is a sure indication that something is terribly wrong in the spiritual, cultural, social and economic life of the entire community.

In Canada we now spend upwards of 500 million dollars a year[1] in attempting to alleviate the effects of alcohol and drug abuse in native communities. None of this money is spent in the hopes that the problem will go away. The actual elimination of alcohol and drug abuse among native people is unthinkable, is it not? It is a disease. It has penetrated nearly every native family in Canada. How can it be

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[1] This figure represents an estimate based on the annual budgets of all national and provincial alcohol and drug abuse programs that cater to a primarily native clientele, and 70% of all native health programs including hospital and extended care facilities. This is because hospital records show that between 60 - 80% of all hospitalization and deaths of native people are alcohol related. As well, it includes Department of Social Service figures for agency costs related to family breakdown and child care where the cases are related to alcohol abuse, and Department of Justice figures for alcohol-related crime intervention, prevention and detention. It also includes estimates of costs for special services in education ranging from diagnosis to remedial teaching in native communities.

eliminated?

A report prepared by the Department of Indian Affairs and Northern Development[2] revealed the following disturbing statistics:

- between fifty and sixty percent of Indian illnesses and deaths are alcohol-related;
- in Saskatchewan between 1970 and 1975, hospital admissions for alcoholic psychosis and alcoholism for Indians in the 25-55 age group were 5 times the national rate;
- about nine percent of the prison population is Indian or native, compared to population figures which indicate that about three percent of the national population is native. A high proportion of the offenses are alcohol or drug related;
- violent deaths are three to four times the national level; suicides, particularly in the 15-24 age group, more than six times national rates;
- the life expectancy of native people is ten years less than the national population;

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[2] Indian Conditions: A Survey, Department of Indian Affairs and Northern Development, Ottawa, 1980.

- the current rate of perinatal and neonatal mortality among native people is approximately sixty percent higher than the national rate;
- post-neonatal mortality among Indians is twice that of the national rate;
- the proportion of Indian children in foster care is approximately five times the national rate;
- the incidence of fetal alcohol syndrome is significantly higher among native children than the general population;
- between fifty and seventy percent of the Indian population receives social assistance (this varies from community to community);
- the level of Indian juveniles considered delinquent is almost three times the national rate;
- while total secondary education enrolment has more than doubled since 1965, the proportion of Indian children enrolled has been steadily declining since 1972-73;
- successful school completion among Indian students remains less than one-quarter of the national rate;
- Indian participation in universities is one-half the national level;
- during the 1978-79 fiscal year, 5.5 million dollars was spent directly in the area of Indian alcoholism

by the federal government; 24.8 million in child care; 104 million on social assistance; 94 million in medical services; and, 1.7 million on legal services and native justice.

How Alcohol affects Children

Perhaps the most heart-rending of these statistics are those concerning the number of children who appear to have been permanently damaged mentally, emotionally and physically, (and ultimately spiritually), because their mother drank during pregnancy, or because they were nurtured in a dehumanizing alcoholic environment.

When a mother drinks, the unborn child drinks as well. Alcohol passes from the bloodstream of the mother through the placenta into the bloodstream of the child. Even a small amount of alcohol can have serious effects on the development of the child in the womb. Because alcohol is a powerful depressant, it can greatly decrease the rate of growth, affect the development of the brain, and cause abnormalities. Children affected in this way are said to be suffering from fetal alcohol syndrome.

Babies born to alcoholic mothers sometimes have so much alcohol in their bodies that they spend their first few days after birth experiencing all the symptoms of alcohol

withdrawal--they are unable to eat or sleep properly, have constant tremors and smell distinctly of alcohol.

As these children grow up, they show characteristics that are different from those of a normal child: they are born small and stay small for their age for many years; their heads and brains are small and they are often retarded; they are frequently poorly co-ordinated, have difficulties learning in school, and have a hard time controlling their behaviour and emotions.

Not all children who are adversely affected by their mother's drinking while she was pregnant show all these characteristics. Others are affected to a lesser degree and parents or teachers may not realize that a child is suffering from the effects of alcohol on her body while she was in the womb. This problem is in fact so wide-spread that preliminary estimates indicate that as many as half of all native children now in school may be victims of this phenomenon.

The implications of this statistic alone are staggering. Marilyn Van Bibber is a native woman and past director of

health and social development programs for the Council of Yukon Indians. She told the Toronto Globe and Mail:

> We have a limited amount of time left in addressing the problem because we are going to ...[be] a psychologically and physically inferior race. We are facing genocide.[3]

Alcohol also affects the physical, mental, emotional and spiritual development of children by affecting the quality of the world they will live in as they grow up. Children suffer directly from malnutrition, neglect and abuse. They suffer when they see family or community members inflict violence on themselves and others. They suffer because no one takes the time to tell them the old stories and teach them the way to live with dignity.

Each of the problems illustrated by these statistics is a huge one in its own right. Taken as a whole, they indicate massive failure. Why this failure? Is it a failure of the native people to adapt to the world as it exists now? Is it a failure of the non-native people to allow the native people to control their own destiny? Can we blame the government? The schools? Could it be that these problems are surface

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[3] The Globe and Mail, Toronto, Ontario, February 17, 1983, p. 12.

symptoms of a deeper underlying problem?

Current Alcohol and Drug Programs

There is no simple answer, no simple solution. Programs aimed at the prevention and treatment of alcohol and drug abuse in native communities have largely been aimed at one of the symptoms illustrated by the statistics we read: family breakdown, violence and suicide, crime and delinquency, child neglect and abuse, fetal alcohol syndrome, medical problems arising from alcohol and drug abuse, learning disabilities, etc. Many of the programs are short-lived because they depend on government grants which come and go according to the whim of politicians. Other programs are so lost in theory that they have little or nothing to do with the everyday life of the people they are trying to serve. The content of many current programs has tended to be culturally inappropriate, preachy, and shallow in its grasp of the true nature of the phenomenon. It has tended to speak to the symptoms, that is drinking or drug abuse per se, and not to such issues as individual identity or spiritual, cultural, social, family, economic and political development.

Most fundamentally, current treatment and prevention programs have failed to promote a human development process in native communities that will eliminate the context, the

root causes that give rise to native alcohol and drug abuse. The social, cultural and economic conditions among native people will have to change before alcohol and drug abuse will be eliminated. Unemployment among Canadian native people is about thirty-five percent of the working-age population, compared to approximately eleven percent of the national labour force; eighty-eight percent of Saskatchewan's Indians lived in substandard housing, and the annual income of eighty-eight percent of Canada's Indians was less than $3,000.00 (including welfare payments), compared to $8,874 for the average Canadian.[4] These economic conditions, coupled with the loss of identity and of a feeling of self-worth brought on by the colonization of native people (see Discussion Papers Two and Three for a more detailed explanation of this process), have helped create a world of despair and pain from which escape, however temporary or damaging, is sought.

The situation is not hopeless, however. In recent years, native alcohol education and treatment centres have been making tremendous improvements in treatment programs, in part because of the use of traditional healing ceremonies

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[4] See Indian Conditions: A Survey, Department of Indian Affairs and Northern Development, Ottawa, 1980.

...the long-standing argument by Indian leaders that the rates of social pathology among Indians - that is, incidence of incarceration, alcohol abuse, and suicides - are in large part attributable to assimilation policies and the inability of Indians to control their own affairs.

Menno Boldt, Leory Little Bear, Anthony Long

based on native philosophy. School programs in alcohol and drug awareness have been providing information on the affects of alcohol and drugs, as have public and private agencies. The introduction of more culturally based curriculum materials in schools is helping to support positive self-image among native children. We need to continue in these directions.

However, the approach is still very piecemeal and as such, is not sufficient. An hour or two a week spent on alcohol awareness, native studies, or building self-esteem while the many other hours in school fail to meet the needs of the whole child, is like putting new screens on the windows while the foundation of the house is crumbling.

Ultimately, the prevention of alcoholism and addiction can only be achieved by neutralizing the underlying causes of these problems. These causes are rooted in the way that people live their lives together in their communities. They are rooted in the lives of elders (some of whom have lost hope); in the relationship between the younger people and their elders; in the deeply troubled conditions of families; in the political power struggles that tear apart communities; in the economic dependency created by the loss of an economic

base for the community; in the loss of a sense of dignity, of worth, and of hope for a better future; and in the spiritual forgetfulness that has lulled our people into living their lives as if there will be no tomorrow.

Questions to think about:

1. Take an inventory of your community's current level of alcohol and drug abuse. You can use the following questions to help you:

    a. How many people have died in the past year through causes related to alcohol and drug abuse?

    b. How many people have come into contact with the law (i.e. been arrested, charged or convicted) in circumstances related to alcohol and drug abuse during the past year?

    c. How many children in your community are affected by fetal alcohol syndrome or the effects of their mother's drinking during pregnancy?

    d. How much money is spent on alcohol by community members? How does this figure compare with the amount spent on food? on education?

    e. How much does the use of alcohol and drugs

by community members cost (through vandalism, health care, the cost of supporting people in prisons or treatment centers, special education costs, child care costs, etc.)?

f. What medical problems do community members suffer because of alcohol and drug abuse?

g. How many people cannot be gainfully employed because of their abuse of alcohol and/or drugs?

h. How many family breakdowns in your community are at least partially attributable to alcohol and drug abuse?

The following people may be able to help you get answers to these questions:

a. community alcohol workers
b. community health workers
c. social service workers
d. local health board
e. local education board
f. local law enforcement board
g. band councils
h. school teachers
i. spiritual leaders
j. elders
k. law enforcement officers

2. What programs are currently available to your community members to help them overcome alcohol and drug abuse problems? What are the objectives of each of these programs? Will meeting these objectives help eliminate alcohol and drug abuse in your community? How successful are your community's programs in meeting their objectives?

3. What approach does the article in Appendix A suggest to the problem associated with alcohol and drug abuse? What does the author feel about the potential of native people to heal their communities?

Appendix A

A Balance Needed for Alcohol and Drug Abuse

We have been asked this morning, both as conference participants and as a speaker, to reflect on the realities of alcohol and drug abuse in Indian society. Although these present realities are very harsh and the cause of very deep concern, may we never forget, for even a brief instant, the vast and unlimited cultural and spiritual wisdom, power and life-giving teachings given us through the continuous and unfailing prayers and sacrifices of our elders, as well as their promised vision of the future when alcohol and drug abuse, as well as its many tragic causes and effects, will be completely eliminated from not only the mind and heart of Indian society, but from the very soul and heart of the human race. For as the sacred teachings of our elders have always taught us, the hurt of one is truly the hurt of all, the honour of one is truly the honour of all.

First, let's look at some of the harsh realities of alcohol and drug abuse in Indian society--not only the effects, but also some of its causes.

- It is estimated that between 50-60 percent of Indian illnesses and deaths are alcohol related.
- In Saskatchewan for instance, between 1970 and 1975, hospital admissions for alcoholic psychosis

and alcoholism for Indians in the 25-55 age group, were 5 times the national rate.

- The incidence of fetal alcohol syndrome is significantly much higher among our Native communities than mainstream Canadian society. This poses a great threat not only to current generations, but to our future generations as well.

- About 9 percent of the Canadian prison population is Native compared to an estimated 3 to 3.5 percent share of national population. It is further estimated that almost 99 percent of those offences are alcohol or drug related.

- Violent deaths in the Native community are 3 times the national level; suicides, particularly in the 15-24 age group are more than six times the national average.

Between 50 to 70 percent of the Indian population receives social assistance, while facing unemployment rates of 80-90 percent on many reserves.

While total secondary education enrolment has more than doubled since 1965, the proportion of Native children has been steadily declining since 1972-1973.

- Successful school completion among Native students remains less than one quarter of the national rate.

- The level of Indian young people considered delinquent is almost three times the national level.

- The proportion of Native children in foster care is approximately 5 times the national rate.

- The current rate of Native perinatal and neonatal death is approximately 60 percent higher than the national rate.

- Post natal death among Native infants is twice that of the national rate.
- The rate of diagnosed mental illness among Native young people is on a sharp increase.

The strength and stability of our Native families is eroding with an ever increasing force, with higher divorce rates, more single parents having to be both father and mother to their children, and an increasing number of Native children in foster care.

The always tragic effects of alcohol and drug abuse strike our children at every age. As indicated earlier, more and more of our infants are being diagnosed as victims of fetal alcohol syndrome, affected by abuse even before birth. In some cases our children have suffered crushing emotional and physical hurts as a result of alcoholic or addicted parents. Other children, particularly our pre-teen and teenagers, may themselves be experimenting with or already heavily using alcohol or taking drugs.

Each of these is a huge problem in its own right and taken as a whole, is an indication of a massive and tragic failure.

My beloved relatives, with these harsh realities before our hearts and minds, one of the most burning questions at this point in our life is what can each one of us do, both

individually and in unity, to remove completely and forever, the tragic causes and effects of alcohol and drug abuse from the mind and soul of our people.

First, I believe, we must honestly and courageously recognize and brand alcohol and drugs for exactly what they are--one of the most powerful agents for the oppression and destruction of human beings that exists on the face of Mother Earth. We must, also, truthfully recognize within ourselves, that our participation in any form of the use or abuse of alcohol or drugs means that we are are directly and strongly co-operating with and supporting the oppression and destruction of ourselves, families and communities both in the present and future.

At the same time, we must proceed at every moment with the complete faith that we have the love, knowledge, strength, and wisdom given to us by our elders to emerge from our present tests and difficulties with complete and total victory. As our ancient teachings tell us:

> When the young people stop singing the old songs and there is no more dreams and visions of greatness, there is no more power! so as your faith and vision is, so shall your power be.

Therefore, to make the needed changes that are not only important for the survival and happiness of Native people,

but for all people, our vision of the future must include the belief and understanding that we as Native people have the wisdom, strength and love to make important contributions to every area of human development. No longer can we accept the limiting idea that the thoughts and wisdom of Native peoples are limited only to Native people, any more than someone from France would accept that their ideas about life only apply to French people.

The truth of the matter is that our dreams, visions, ideas and wisdom not only have withstood the test of time and difficulties of the past several hundred years, but scientists and educators all over Mother Earth are coming to the same conclusions about the universe, about who we are as human beings, and how we grow and develop, that have long been understood and practiced by our beloved elders.

With an ever-growing vision and faith in our thoughts and wisdom, we need, with the patience and teachings of our elders, to educate ourselves and the people and institutions that surround us, to be human beings and institutions that will not only be sensitive to the unique needs and cultural gifts of our bands, tribes and communities, but to the specialness and sacredness of all life. We must, in the same way, make the many institutional resources that surround us as much our resources as any other part of the overall

community for which these institutions exist to serve.

Ultimately, the prevention of alcoholism and drug addiction can only be achieved by eliminating the underlying causes of these problems. In recent years, Native alcohol education and treatment centres have been making significant in-roads in treatment, in part due to the growing understanding and use of Native spiritual and cultural teachings in the process of treatment. School programs in alcohol and drug awareness have been providing information on the effects of alcohol and drugs, as have public and private agencies. The introduction of more culturally based curriculum materials in schools is helping to support positive self-image among Native children. We need to continue strongly in these directions.

However, a piecemeal approach is not enough. An hour or two a week spent of alcohol awareness, Native studies, or building self-esteem, while the many other hours of the day fail to meet the needs of the whole human being, is like putting in new windows while the foundation of the house is crumbling.

In our ancient teachings it is told that we are the children of the Father Sky and Mother Earth. Just as our Mother Earth has a physical part, so do we have a physical

part, and just as Father Sky has a heavenly infinite part, so do we have a spiritual part, and for us to be whole human beings, free from alcohol and drug abuse, not only does our mind and body need to be developed, but also the emotional and spiritual parts of our being.

With our understanding that the whole human being needs to be developed in order to be balanced and happy, we must move to integrate and coordinate in all areas of community and government our health, social, economic, cultural, educational, and all other related programs as one unified and carefully directed force in the elimination of both the causes and effects of alcohol and drug abuse. No longer can we accept the position that alcoholism and drug addiction is solely a health issue, for its causes and effects and its ultimate and complete removal from our communities is just as deeply rooted in cultural, educational, economic, social, legal and political issues.

In essence, we must strive to remove any and all barriers to our thinking, feeling and program development that does not recognize the ancient teachings that "the hurt of one is the hurt of all, and honour of one is the honour of all". As well as developing allies and resources within existing institutions we must also move with the utmost love, patience and faith to develop our most precious and vital

resource, our communities. We must strive to make all the many accomplishments of Native people in the service of the people, be it in cultural activities, politics, economics and social services, spiritual development, or the birth of a new child, a cause of Native community honour and happiness, rather than any possible source of egotism, jealousy, mistrust, or backbiting.

In our relationships as women and men, brothers and sisters, mothers and fathers and sons and daughters, we must join together to eliminate any and all forms of disrespect, mistreatment or lack of sharing in the responsibility of raising our children that has crept into the very sacred heart of ourselves and communities.

For we know from our ancient teachings that the sacred eagle of humanity has two perfectly balanced and harmonious wings; one representing women and one representing men.

It is as one of my grandfathers, Frank White Buffalo Man, so beautifully shared with me as we walked along a beautiful stream, surrounded by many different kinds of trees:

> You know, grandson, Wakan Tanka, the Great Spirit has given all people knowledge and wisdom. Never forget this. Some people received knowledge and wisdom through reading books. You too must read and study those books, but remember to take from

those books only those things that bring unity, goodness and understanding and help us to serve one another in better ways. The other things, leave them behind.

But to our Native people and all other people who live close to Mother Earth, the Great Spirit gives us knowledge and wisdom through dreams, visions, fasting and prayer and has blessed us with the gift of seeing the many lessons he has put in nature and the world around us. Look at those trees standing there; the alder tree does not tell the pine tree to move over; the pine tree does not tell the fir tree to move over; each tree stands there in unity, with their mouth pressed toward the same Mother Earth, refreshed by the same breeze, warmed by the same sun, with their arms raised in prayer and thanksgiving, protecting one another. If we are to have peace in the world, we too must learn to live like those trees.

Look, Grandson, at the beautiful teachings the Creator has put in the little stream. Feel the water and see how gently and lovingly it touches your hands. It travels through deserts and mountains and many places, but it never turns its back on anyone or anything. Even though it gives life to all living things, it is very humble, for it always seeks the very lowest spot. But it has great faith, power, strength, and patience for even if a mountain stands in its path, it keeps moving and moving until finally that mountain is washed into the sea and is no more. These are the spiritual gifts that the creator has given each one of us and if we are to be happy within ourselves and with others, we too must develop these gifts.

With the courage and dedication to utilize the wisdom of our elders as unfailing guides on the trail to the development of an exciting and happy future for ourselves and our children, we will find, as sure as the sun rises every morning, that we have the power and ability to carefully and lovingly remove any barriers, including alcohol and drug

abuse that have limited the development of our full potential as human beings. On this journey to our great spiritual destiny we must never forget, even for a moment, that even though many tests and difficulties lie before us, the greater the difficulty in our path, the even greater opportunity for our growth and ultimate victory.

It is my deepest prayer that with every new sunrise, we can recognize more and more that the most sacred and holy of all the wonderful ceremonies and gifts that the Creator has given us is the birth of child and that everything that we can do in providing our children and our communities the best future possible, physically, mentally, emotionally and spiritually, is a sacred gift and responsibility.

For, is not the moment long, long overdue, my beloved relatives, through the unfailing power and love of our good Creator, to free ourselves completely from the hurt of both past and present so that we may truly soar as a sacred eagle to the promised greatness and power of our sacred destiny and future.

This is the text of a speech given by Phil Lane at the National Native Alcohol and Drug Abuse Conference held in Toronto, Ontario, June, 1983. Phil Lane is a Yankton-Sioux and Chickisaw. He is currently the co-ordinator of the Four Worlds Development Project and associate professor at the Faculty of Education, The University of Lethbridge. He has a masters degree in education and public administration.

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